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THE American Missionary.

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MISSIONS & SCHOOLS AMONG THE FREEDMEN AND ABROAD.

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CONTENTS.

JUNE, 1870.

FREEDMEN.

LIST OF MISSIONARIES AND TEACHERS, ... 121

LOUISIANA. History of Educational Efforts, ... 129

CORRECTION, in Book Notice, ... 129

EDITORIAL.

ANNIVERSARY MEETING IN BOSTON. OUR RELIEF, WHENCE? THE FIELD WORKERS. LIGHT AND SHADE,... 130

THE CHICAGO MEMORIAL CONVENTION; The Pilgrims and the South; Colleges and Theological Seminaries, ... 130

A QUESTION AS TO MENTAL ABILITY. THE EVANGELICAL ASSOCIATION; Resolut'ns. "BAPTISTS BEWARE," 132

ENCOURAGEMENTS AND DISCOURAGEMENTS, by Rev. C. L. Woodworth, 133

MISCELLANEOUS.

SENSIBLE, Change of Name. SHARP PRACTICE, A Negro shrewder than a Jew, ... 134

INSULT TO PUBLIC MEN OF COLOR,.... 135

CHICAGO CONVENTION; Its Resolutions..... 135

THE "ADVANCE" SUPPLEMENT. Patriotism of Peace, by Rev. J. E. Rankin, D. D.; The Trial Question, by Rev. Pres. Sturtevant..... 136

THE KU-KLUX AT WORK, ... 139

LETTERS OF ENCOURAGEMENT. — WORDS OF CHEER. BOOK NOTICE. 139

POETRY.

CONSECRATION, ... 140

CHILDREN'S DEPARTMENT.

WHAT PETER LOST. A REAL HERO,.. 140

MONEY SMOKED AWAY. Grammar vs. Fact, ... 141

RECEIPTS, ... 141

For notices in regard to this publication, the Constitution of the Association, the form of Application, Legacies, etc., see the 2d, 3d, and 4th pages of this cover.

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SUMMARY.

Commissioned at the Central Office,	191
Laboring under the direction of the Western Department of A. M. A.	149
" " " Middle West " "	80
" " " F. W. B. Home Miss, Society,	16
" " " Western F. A. Com'n, and A. M. A.	97
Whole number sent into Service,	533
Missionaries and missionary visitors,	54
Matrons of Mission Homes, and Orphan Asylums,	18
Missionary Teachers, Males, (109), Females, (352)	461
Resigned 26 Deceased 1	27
Leaving now in the service,	506
Whole number in Maryland (1), District of Columbia (4), Virginia (56),	61
" " North Carolina (41), South Carolina (18),	59
" " Georgia (87), Alabama (58),	145
" " Tennessee (35), Kentucky (62)	97
" " Kansas (4), Illinois (8), Louisiana (53)	65
" " Missouri (13), Arkansas (13), Mississippi (45),	71
" " Texas (21). Florida (14),	35
Colored Teachers and Missionaries—from the North 34, from the South 71	105
Whole number of scholars in Day School,	19 500
Average Daily Attendance, " "	15 444
Whole number scholars in Night "	2 348
" " " Sabbath "	16 254
Number in Primary Department,	9 752
" " Intermediate "	6 229
" " Grammar "	2 893
" " Normal "	621
" " Collegiate "	5
Whole number of different pupils,	21 848
Average number of scholars to each teacher,	48

*Resigned.

LOUISIANA.

This sketch, written by one well acquainted with the facts, will afford our readers an interesting history of educational movements in Louisiana, since the war.

Before the close of the war the American Missionary Association sent a faithful band of twenty-six missionaries and teachers to Louisiana. After a few months, the schools planted by them passed under the Board of Education appointed by General Banks, and no more educational work was done by the Association in this State, until the schools of the Bureau closed in the spring of 1869. In no Southern State was there greater need of such work. Outside of New Orleans there had been no public schools until 1869. Before the war, only the children of planters were educated, and they were mostly sent abroad or to Northern institutions. The masses colored and white, were compelled to grow up ignorant, even of the first principles of education.

A school law was enacted by the Legislature of 1869, but owing to the insignificance of the available fund, and an almost entire lack of organization, by which local interest could be aroused and means secured through local tax or otherwise, but few and weak schools have been in operation. At a low estimate, the public schools of the State have left eighty-five thousand colored children without any educational privileges whatever.

Under the Bureau, in former years, there were two hundred and sixteen schools, employing two hundred and fifty-nine teachers and having an attendance of twelve thousand three hundred and nine pupils. The cessation of the school work of the Bureau in the spring of 1869, left Louisiana a necessitous missionary field. The Baptist and Methodist Missionary Boards have done a good work. The AMERICAN MISSIONARY ASSOCIATION however, has been the chief educating agency, and has sustained more schools in the rural districts than all other agencies combined. This has been done by the co-operation of the Bureau, to which it has rendered efficient aid in return. Fifty A. M. A. teachers have been sustained the past year. By these about three thousand children have been instructed in the day schools, and nearly as many in the Sabbath schools. What we have done in our Elementary and Normal schools and University will tell upon the Christian civilization of the State, and yet with all the agencies employed, fifty thousand colored children in Louisiana have had no schools for the past year and are growing up as ignorant as those in heathen lands. To our schools children in some instances walk twelve miles a day. In scores of localities, hundreds of children could be gathered who now have no means of education. The Freedmen will pay the board of teachers if a teacher can be secured and the salary paid. Our schools are welcomed because they are Christian schools. The public school system cannot meet the necessities of the hour. Christian organizations must come to the rescue, or those thousands of children must remain in ignorance. Precious harvests have been the result of the little seed sown; but more abundant and richer harvests are to be garnered from our higher institutions of learning and Christian churches. The elementary schools are designed to accomplish a preparatory work and will at length be supplanted by public schools. The university and the church have a permanent life and will exist for generations.

CORRECTION.

In the Book Notice of "Christ's Coming in His Kingdom," as found in our May number, for *good* Materialism read *gross* Materialism.

American Missionary.

NEW YORK, JUNE, 1870.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

ANNIVERSARY MEETING IN BOSTON.

The Boston Anniversary Meeting of the American Missionary Association will be held at the Tremont Temple on Wednesday, May 25th, at 11 o'clock A. M. Statements fresh from the field, and interesting addresses may be expected.

OUR RELIEF—WHENCE?

As the hot summer sun dries up the rivulets, so the "hard times" are diminishing the streams that flow into our treasury, while, in addition to all other expenses, the return of our teachers will soon make an unusual drain upon us for salaries and traveling expenses. These teachers have toiled faithfully amid obloquy and danger, and need their hard-earned wages. We neither know how to pay them, nor are we willing to deny them!

Our relief will come, under God, from three sources. 1. From those who, though pinched will deny themselves still more, that these earnest toilers among the lowliest of all shall not suffer. 2. From those who are not specially crippled in their resources, and who will give the more liberally to make up for the lack of others. 3. From large-hearted pastors and churches who will be all the more careful to make regular collections, because of the present need.

We have seen hard times before. God and his people did not then forget us; they will not now; we expect relief.

THE FIELD WORKERS.

Our Roll of laborers occupies a large space, but we are persuaded that this list of 533 earnest, persistent workers in 200 distinct fields, will suggest what could not else be written on these pages.

Light and Shade.

The valuable communication of Rev. C. L. Woodworth will repay attentive perusal. His frequent visits to the South, and his faithful sketches of the dangers as well as the progress of the colored people give weight to his statements.

THE CHICAGO MEMORIAL CONVENTION.

This large and enthusiastic gathering fully met expectation. Its tone and spirit; its address and resolutions, the plans of the previously appointed committee; the objects chosen for special support, and the large and catholic spirit towards all objects not thus specified, stamp the gathering as worthy of the Fathers and of the work before their descendants. Our readers will find elsewhere in our columns the resolutions in full.

The Pilgrims and the South.

As bearing upon the peculiar work in which this Association is engaged we reprint in this place the resolution in reference to the South, passed at the Chicago Memorial Convention.

Resolved, That the triumph of the ideas and principles of the Fathers in the late civil contest, emancipating and enfranchising four millions of blacks, and giving nearly equally important disenthrallment to eight millions of whites, imposes a vast responsibility, and offers a grand opportunity for the dissemination of the religion of the Pilgrims; and in this memorial year of their landing on these shores, we pledge ourselves to renewed effort to preach the gospel and plant its institutions in the South.

There is a fitness in the adoption of this resolution. The Pilgrims sought here

"Freedom to Worship God."

They and their descendants have enjoyed it for two hundred and fifty years

and now at length mainly by their moral force, and largely by their military prowess, the same boon is given to four millions of slaves; one of the grandest triumphs of our age! But the work of deliverance is not complete. It is now only in the outer; it must penetrate the inner, and the black man must be made free in Christ, or the Puritan and Gospel ideal and aim is not achieved.

This Association feels a heavy responsibility resting upon itself in this regard. It is, as we believe, chosen of God to reach and bless these people; and relying upon the divine aid and the sympathy and co-operation of the churches, it pledges itself "to renewed efforts to preach the gospel and plant its institutions in the South."

Colleges and Theological Seminaries.

The planting of colleges and the training of an intelligent ministry were among the earliest and most earnest endeavors of the Pilgrim Fathers. The Chicago Convention wisely followed in these footsteps in recommending the endowment of colleges and theological seminaries. A just liberality in the Convention permitted no restriction upon the donors in these efforts: each will choose for himself the institution he will aid.

The older colleges and seminaries of the country are well known, but we feel it due to our new and comparatively unknown, yet rising institutions of this character, that they should be brought into notice, so that the donations of those who may look toward the new South, may be intelligently directed.

We give below, the names, location and special wants of the prominent educational institutions under the care of the American Missionary Association:

THEOLOGICAL SEMINARIES.

Straight University, with its fine location at New Orleans, its excellent building already erected, accommodating a Normal Department with fifty scholars, and a Medical Department adopted by the State which has appropriated for its immediate wants $35,000, needs endowment for a Theological Department and a separate building. New Orleans is the most important center of the colored population of the South. It is to this population what Boston is to New England, and New York to all the Northern States.

Atlanta, Ga., offers another point of great importance where the advancement of the race demands the establishment of a theological school. Here we have already an institution chartered as a University, occupying a commanding site covering sixty acres of land, which is adorned with a commodious building for the male department, and another nearly finished for the female, but it requires, to complete its means of usefulness, a Theological Department. For this purpose we need a building for lecture room, library and dormitories; and we desire to make it a Memorial Building that will appropriately commemorate this Fifth Jubilee year.

For the theological department of Howard University at Washington, we desire to secure scholarship funds that will enable us to help indigent worthy students. For the more northern states Berea, Ky., having already attained to college classes, is asking help for a Theological Department, and offering large inducements to those who would do good with a liberal hand.

COLLEGES.

Our higher and normal schools are growing towards colleges. Six are already incorporated. They are at Hampton, Nashville, Talladega, Atlanta, New Orleans and Berea. All of these have their first college buildings secured, but they are full of students and before another year more will be needed. None of them have endowments or libraries. All are in centers of influence and pop-

ulation, and each one as much needed for its center as Yale and Harvard were in their day of beginning, or as any college now is at the West.

A Question as to Mental Ability.

Which is the most talented, the white man or the black? Those who think the colored people of the South have had help enough are answering this question. Take a case in point: Before the war, Southern politicians ruled the nation. The mightiest statesmen of the North succumbed to their talents or threats. Now the Freedmen, having the ballot, are called upon to cope with these same Southern politicians, and yet some Northern people tell us that the negroes need no farther educational or moral assistance! Is this a concession of superiority, or is it a thoughtless, perhaps culpable, rejection of farther responsibility to the colored man?

THE EVANGELICAL ASSOCIATION.

We rejoice in the endorsement of our work as given in the following paper adopted by the Conference of the Evangelical Association. We trust the churches of this body of earnest Christian people will carry out the recommendation of the resolution, and lend us efficient help in the great effort to lift up those who are striving so hard to help themselves.

As the Rev. R. F. Markham, Agent of the American Missionary Association, addressed this Conference with regard to the great and blessed work of said Association among the Freedmen in the South, and

As the Evangelical Association always occupied a radical Anti-Slavery position, and as a denomination ever testified against the great evil of slavery, cherishing a strong sympathy for the oppressed, and

As the conservation of the fruits of the great struggle and victory of freedom the salvation of a liberated race, and the peace and safety of our land, all seem to depend upon the zeal and fidelity with which the work of education and evangelization among the Freedmen is prosecuted, and

As the Roman Catholic Church is now making extraordinary efforts to enshroud forever this once unfortunate race in popish superstition and darkness, and

As there are nowhere else in the world four millions of people so eager to learn, so anxious for Bible truth, and so near at hand for Christian labor, as the Freedmen, therefore

Resolved, That we, as a conference of the Evangelical Association, greatly rejoice over the labors of the American Missionary Association, and do sincerely desire to materially assist in educating and evangelizing this once oppressed people, and would therefore recommend that the ministers on the various charges of the Ohio Conference lift collections when practicable and forward them to Rev. E. M. Cravath, 176 Elm St., Cincinati, Ohio, or to Rev. R. F. Markham, Oberlin, Ohio.

"BAPTISTS BEWARE."

Under this startling caption, the *Watchman and Reflector* warns the Baptist churches against what it esteems the sectarian character of the American Missionary Association. It says: "No doubt Baptists have put thousands of dollars into this organization, which have gone to build up Congregational churches."

We would respectfully remind our cotemporary that *facts* are highly important in making such a charge, implying a virtual perversion of charitable funds. If the *Watchman and Reflector* can thus publicly state that it has "no doubt" that "thousands of dollars" have been put "into this organization" and thus perverted, it ought to be able to show the figures; and it is due to the public that they should be forthcoming, *for we deny the charge.*

The rule of this Association is to send out teachers of the different denominations in about the proportion of the contributions of those bodies. Our Baptist friends cannot object to the fairness of this rule, and they certainly are not the ones to complain of its application, for according to the best estimates we can make from our books, *we have heretofore sent, and do now maintain, more Baptist teachers than this rule demands.*

ENCOURAGEMENTS & DISCOURAGEMENTS.

By Rev. C. L. Woodworth.

Three visits to the South, within the last five years, (the third just ended) has given the writer time and observation enough to make comparisons, and draw some general conclusions.

Indeed, he can go back to the Spring and Summer of '62, when himself and a score, or so, of Christian soldiers attempted, in the most rudimental way, to teach the colored people of Newberne. And very distinctly does he remember the coming of the first Northern teachers to that city in the Spring of '63, and how the people, by hundreds, packed the churches, one great, shapeless mass, spelling out the alphabet, or stumbling over the simple lessons of the primer. In '66 he went South to look upon this educational work, which in the interval had been greatly expanded, and eagerly pushed forward, and, lo! these rude beginnings had flowered into comely schools, and sightly school-houses. Again in '68 he went over nearly the same ground, and so great had been the progress, that almost every step was a surprise. And now in '70 retracing yet again his former paths, and comparing the carefully graded, well disciplined, eager, advanced schools with the unshapely rough beginnings, he can hardly find language to express his wonder or admiration. After such an experience he was ready to go into the Avery Institute at Charleston, S. C. for example, and listen to a class of boys in logarithms and trigonometry, who have already completed their Arithmetic and Algebra, though only four or five years from the alphabet. If we have no other school that can match this for scholarship, we have a score of others that can equal its fine discipline, and promise of future good. Nor is it in scholarship alone that one is surprised and gratified. The good manners of the pupils, the scholarly bearing, the manifest character and self-respect, are not less impressive. At Atlanta, Ga., where some eighty young men and maidens are gathered from a wide territory into the Normal school, and board in common with their teachers, we never saw, —though we have sat at the common table in the best Northern institutes— more orderly, quiet, gentlemanly, and lady-like deportment, than was seen there. And like this was the testimony of a Southern born lady, who had only thought of the negro as at best, a good natured savage.

The intellectual uplift is certainly all that the most sanguine could have expected, and greater than most can believe. But in other directions the advance is not so marked, nor by any means so satisfactory. The old half heathen churches still bear sway, and hinder the moral progress of the race. Their preachers, ignorant, and many of them vicious, still have a mighty hold upon the race. The more rational, quiet, and orderly worship, which the Association has introduced, advances slowly, and only attracts the few who have cultivation enough to appreciate its simplicity and beauty.

And then in the matter of homes, the progress has been less than had been hoped. Reared in the slave cabins, with very little regard to neatness and order, they are quite too content to live in the old way, and seem in no hurry to secure better habitations. To be sure, something has been done, and one can see, on the whole, much improvement in certain localities. In South Carolina, (e. g.) the colored people have taken up forty thousand acres of land the past year for homesteads. And, no doubt this work will go steadily on, if the negro can have a fair chance to develop his future.

From all that we saw and learned, however, we are satisfied that the hour of his trial has come. Both from immaturity of judgment and experience he is exposed to every malign influence,

and, like a child, he is, perhaps, more likely to imitate the vices than the virtues of his superiors.

Whiskey and tobacco are the luxuries of almost every Southern gentleman, and of many a Southern lady, and it will surprise no one, that they are putting upon multitudes of blacks heavier fetters than they ever wore in the old time of slavery. And since the white man will do little, or no, manual labor, if he can avoid it, we might expect that the negro would only too willingly imitate him in this regard. He is too ready, like multitudes of whites at the North, to hang around the cities, blacking the boots and doing the menial work of his betters, instead of striking out on the land where his labor will conduce to the common wealth, and bring independence and self-respect to himself.

His value as a voter makes him an object of flattery and attention, and exposes him to all the craft and corruption of designing men. If he escapes the contagion, it will be the greatest marvel connected with his citizenship. He needs to be fortified with more intelligence and moral principle than he now possesses. For although his native shrewdness and ready instincts will help him, they are no match for the cool and practiced cunning of the men with whom he has to deal.

Indeed, danger lurks in the very freedom and citizenship of which he now boasts.

Extremes often meet, and would it be strange if the subservient slave should become the reckless and licentious Freedman. To some extent this is true, and is to be accounted for on the principle that they put forth all the more self-assertion in order that they may not seem to retain a servile spirit. The danger is that it will end in a spirit of lawlessness and insubordination.

The very effort to elevate him, too, is not without its perils. It is the nature of knowledge to beget confidence and self-assurance, and the negro with his new found intelligence is certainly no exception to the common rule. If ever a man was tempted to be vain it is he. But his greatest temptation is to break away from his religious moorings, and to look with contempt on what he used to regard with sacred awe. With the better culture and the juster and wider ideas to which his mind is opening, comes the conviction that much of what he had called religion is simply rant and superstition. The tendency is to the opposite extreme of unbelief and disgust.

Not a few of the young men and women, whose new intelligence has led to such feelings, either go to the old churches to mock, or else they do not go at all. The danger with this class just now is infidelity. What they need is a better style of churches which we are supplying as rapidly as we can. If we can only tide them over the present crisis in their moral history they are safe. The danger is imminent and we cannot be too much in earnest to avert it.

MISCELLANEOUS.

SENSIBLE.

We clip the following from the head of the editorial column of one of our Southern exchanges. Our colored friends should not be last to recognize and welcome the new world in which we live.

"CHANGE OF NAME.—The Fifteenth Amendment has become the law of the land; henceforth no distinction on account of color can be lawfully recognized. We therefore change the name of the *Colored Citizen*, and henceforth it will be known as the *Mississippi Tribune*."

SHARP PRACTICE.

A freedman came into town with three bags of cotton to sell, worth $300. He went from store to store, and was offered only twenty cents a pound. After awhile, however, he "met up" with a shrewd

Jew, who offered him twenty-two cents. The bargain was closed; the freedman was drawn into the shop, heated, given a plug of tobacco, and then offered inducements in the way of trade. Goods of all kinds were displayed—groceries, hardware, dry goods. The seller purchased some homespun and "osnaburgs" for his family, to the amount of $10, watched his opportunity, slipped over the way to a lawyer's office, and sent *him* to collect the balance.

INSULT TO PUBLIC MEN OF COLOR.

Yesterday the Hon. F. L. Cardoza, the Secretary of State for South Carolina, and Hon. C. L. Ransier, Chairman of the State Central Committee of the Republican party of that state, arrived in Baltimore to take part in the proceedings of the National Executive Committee of the Union League of America, which met there. The meeting was appointed to be held at the Eutaw House. The above-named gentlemen arrived this morning and registered themselves, and retired to their room to refresh themselves. They had scarcely sat down before they were waited upon by the proprietor of the hotel, who informed them that they must immediately depart. They asked the cause, and were informed that "no niggers were allowed to put up at the house." They remonstrated, and declined to retire unless they were forcibly ejected. This they were then informed would be done, and to save further trouble they departed, after informing the hotel-keeper that they should demand legal redress. These gentlemen are educated, refined, and in every way unexceptionable; but having a tinge of color in their faces, were denied the use of a place of public entertainment. As soon as the National Executive Committee of the Union League were informed of the circumstances, they immediately cancelled their engagement of rooms at the Eutaw House, and sought quarters where American citizens of good character might peaceably assemble without criticism of the color of the face or curl of the hair. Governor Geary, of Pennsylvania, remarked that such proscription belonged to the days before the war, and that it would be disgraceful to seem to countenance such an insult to respectable gentlemen. The National Committee, at its meeting, passed a resolution strongly censuring the conduct of the hotel-keeper, and pledging the whole power of the Union League to take such steps as to prevent the recurrence of such insolent treatment.—*Chronicle.*

CHICAGO CONVENTION,

At this Jubilee gathering of the sons, lineal and spiritual, of the Pilgrims, the Business Committee reported through their chairman, Rev. Dr. W. W. Patton, a series of resolutions, which, after discussion and modification, were enthusiastically adopted, as follows:

1. *Resolved*, That the landing of the Pilgrims at Plymouth, like the exodus of the Israelites from Egypt, the founding of Rome, and the rise of the reformation under Luther, marks a grand epoch in human history, and ought justly to be celebrated as having led the way to results, both in church and state, of almost unequaled magnitude.

2. *Resolved*, That in the assembling of so large a national convention of the representatives of the principles and polity of the Pilgrims, at a point more than a thousand miles westward of Plymouth rock, and drawing its members in part from churches two thousand miles still further west, we see a reason for devout thanksgiving to God, who has given such permanence and extent to the results of their labors and sacrifices.

3. *Resolved*, That as the Pilgrims recognized an educated and pious ministry as the right arm of the church, there can be no more fitting monument in their honor than by liberal donations to aid the colleges and theological seminaries of our Congregational churches in establishing their institutions upon the broadest and most permanent basis.

4. *Resolved*, That as the local church was the center and circumference of the Pilgrim ecclesiasticism, it becomes us during this memorial year to see that it is made strong for its work in every community; and we do therefore recommend that the effort be earnestly made by the churches which are under the incubus of a debt, to discharge, by a special memorial offering, all their liabilities, and thus put themselves in condition to promote effectually every department of Christian enterprise; and also that new churches be similarly erected as monuments to the memory of the Pilgrims, in the localities where they may be needed.

5. *Resolved*, That a committee of five be appointed by the chairman to set forth a condensed statement of the characteristic ideas to which the Pilgrims gave power by their self-denying devotion, and to whose continued advocacy and application we stand solemnly pledged before God and man.

6. *Resolved*, That in the erection of the

contemplated Congregational House at Boston, for the valuable public library of our denomination, and as a permanent home for all our benevolent societies, we recognize an enterprise worthy of liberal aid by Congregationalists in all parts of our land.

7. *Resolved*, That in commending these and other appropriate special objects to individuals and to churches, we would caution them not to diminish their offerings to the Christian causes which make their annual appeal to the benevolent, but to let their memorial contributions be a superadded gift presented by willing hands in honor of the deeds wrought by the Spirit of God through our forefathers, and in gratitude for the blessings bequeathed by them to us, to our country, and to the world; and this convention would express the hope that these plans will be carried out with such zeal and liberality as to secure the raising of not less than three millions of dollars for these special objects.

8. *Resolved*, That the system of public schools, inaugurated by our Pilgrim Fathers on the basis of God's Holy Word, and now generally adopted by the States of the Union, is one of the choicest portions of the inheritance received from them, and should be firmly maintained against assaults from whatever quarter, as essential to public morality and the permanence of free institutions.

9. *Resolved*, That the triumph of the ideas and principles of the Fathers in the late civil contest, emancipating and enfranchising four millions of blacks, and giving nearly equally important disenthrallment to 8,000,000 of whites, imposes a vast responsibility, and offers a grand opportunity for the dissemination of the religion of the Pilgrims; and in this memorial year of their landing on these shores, we pledge ourselves to renewed effort to preach the gospel and plant its institutions in the South.

10. *Resolved*, That this Pilgrim Memorial Convention recommend to the Congregational State Conferences and Associations, and to churches organized in other local bodies, to unite in measures for instituting on the principle of fellowship, excluding ecclesiastical authority, a permanent annual or triennial national conference.

THE "*ADVANCE*" SUPPLEMENT.

A recent "Supplement to the *Congregationalist*, Boston," contained a pretty full summary of our educational work in the South, especially as connected with our higher schools, colleges, &c. Many of these articles have appeared in the columns of the AMERICAN MISSIONARY, and the substance of the whole is now obtaining a wide circulation in some parts of New England.

Gen. C. H. Howard, Dist. Sec. of this Association, at Chicago has recently edited a supplement to the *Advance*, which will have a wide circulation in the West. It is full of original articles of so interesting a character, that we cannot wholly withold them from the readers of the AMERICAN MISSIONARY. We can however find room for a part of them only in this number.

Patriotism of Peace.

On this topic Rev. J. E. Rankin, D. D. speaks; parts of his article have the true poetic fire. He says,

"Peace has her patriotism as well as war. When the hoarse voice of the cannon is hushed, and the spider weaves his dew-headed web across its iron jaws, and the tented fields have been cleared like an Arab encampment, and the campfires have died out like stars in the morning, and the birds have come back again to their old haunts in the trees, and the flowers nourished by his dust, shed back their fragrance as they open their petals upon the soldier's grave, when earth herself seeks to forget the scars that war has made, smoothing, as with a mother's hand, the soldier's pillow, and spreading her green mantle over his right royal breast; when the widows and orphans are all provided for; when the marble-tongued monuments are all erected; when maimed survivors are quartered in homes and retreats, where they shoulder their crutches and fight their battles over again; when the Angel of Peace hovers broodingly over the land, patriotism still has its sphere. Instituticns that have been defended, that have been vindicated, are to be preserved and perpetuated. Principles that have been decided by casting into the balance the hilt of the sword, are to be promulgated and justified. Obligations to God and to man are to be met. Debts are to be paid; debts

pecuniary, debts moral; to the present, the past, the future; to the living, to the dead. War has garnered a new harvest for the coming generation; has furnished fresh examples of self-denial and self-sacrifice for the country's sake; has introduced new names into the country's constellation of glorified ones; has cleared the atmosphere so that men can see things as they are; can take anew their points of departure. And the nation, like a patient from fever, rises up with a purified system and addresses herself to the grand possibilities of her future. . . .

"A few years ago, there were between three and four millions of slaves in this country. They did not lift their hands against their oppressors. When the firebrands of war were scattered among them they did not go from habitation to habitation, spreading desolation among helpless women and children. They only cast themselves upon their knees and lifted up their interlocked palms, with the half-broken manacles still upon their wrists, in supplication to the living God. They only sighed for their freedom. They still gave their back to the smiters, and let their feet be hurt by fetters, and abode their time. And when their time came, our advancing hosts were like the pillar of cloud by day and fire by night. Behind these symbols, they saw the divine Avenger and Liberator. Where rolled the dust of our triumphant columns, where shone the camp fires of our sleeping hosts, they knew there was the God to whom they had prayed. They followed us down to that red sea which for so many years rolled its surging tides between us and the shores of victory. They came up with us from its bloody baptism, and they sing with us to-day the hymns of freedom—of their freedom and ours! . .

We make one more extract, urging the planting of Christian churches, as a *manifestation of the patriotism of peace.*

"For those who *believe* in the polity of the Pilgrims, as being, from its salt and wintry baptism on the coast of Plymouth, from its time-honored association with freedom, from its elevating and educating power, from its homogeneousness with our civil institutions, well fitted to do pioneer and permanent work in the South and the Southwest, it is just as much the duty and instinct of patriotism to propogate and promote it, as it was to put down the rebellion. It will help *keep down* the rebellion. Every such church is a bulwark of freedom; is a remonstrance against caste and prejudice; against class-legislation; is a nucleus, around which those who have been, or want to be loyal, may gather; is a living monument to the great truth, that God made all races of one blood; that souls are without disability on account of the complexion of the tenements which they inhabit. It is the simplest channel through which God's truth can be conveyed. It lays foundations for future character in citizenship and statesmanship. It is also a living pattern of a republic; a perpetual monitor of the simplicity and self-adequateness of our civil institutions. The patriotism of peace then, may well have this for one of its manifestations: *The planting of Christian churches, which shall be true to the genius of our national life.*

The Trial Question.

President Sturtevant communicates a very valuable article under this caption. The following are some of the points.

"There has been much discussion of the question, What doctrines are fundamental to Christianity? And yet there is one doctrine which I do not remember ever to have seen mentioned among the fundamentals, which really is more entitled to be thus distinguished than any other. It is the declaration of our Lord, "The Son of Man is come to seek and save that which was lost." To save lost men was the one great object of our Lord's earthly mission—in such a

sense the object of it, that one who does not believe that men were lost, can have no true appreciation of His work, and no faith in Jesus Christ, in the only character in which he presented himself to the acceptance of mankind.

It has ever been the trial question of the Church, whether in this particular she adheres to her Lord. And this test is always applied with special reference to the lost with whom she stands in immediate contact. Her purity, her prosperity, in a word, her destiny, in any age or land, will depend on her attitude towards the degraded and the lost who are directly within the sphere of her ordinary influence. If her position towards those masses of ignorance and guilt which she sees and touches every day, is that of those who said, "this man receiveth sinners and eateth with them," she is an apostate church,—dead, and the sooner she is buried out of sight, the better it will be for the world. But if she is constantly dealing with these masses in the spirit of Him who came to seek and to save that which was lost, the favor of her Lord will be perpetually with her. She is the true Bride, the Lamb's wife. . . .

Applying this to the American churches, he says.

"It is the appointment of Providence, that the Church in this land should be brought into such contact with the superstition and paganism of three continents, as has never been the lot of the church in any other portion of her history, since her victory over the paganism of the Roman Empire, and the barbarians by whom the empire was overthrown. God has brought millions of the unevangelized to our own doors. He has brought them as close to us as the Canaanites that dwelt in the land were to the Israelites. In principle the two cases are quite similar; but to the scale on which they now exist, how unlike! That was confined to the little country of Palestine; this extends over a continent which, before the expiration of another century, is to contain one-fifth the population of the whole earth.

Will the American churches stand such a trial? Or will these Canaanites draw away our sons and our daughters after other Gods that our father's have not known? The trial question is before us: What will be our attitude towards these unevangelized or imperfectly evangelized masses? If it is that of the Pharisees toward the publicans and sinners, nothing but ruin is before us. If we glory in our superior sanctity, and in our hearts thank God that we are not as other men are, or even as this poor publican; if we exult in our exalted privileges, and leave these masses to perish in their ignorance and their guilt, God will disown us, and show before all men that he has rejected us from among his people. . . .

But if the spirit of our government and our people is that of the divine Master, to save the lost, to lift up the lowly, to help the helpless and to fill a continent with enlightened, virtuous, God-fearing millions, "our peace shall be as the river and our righteousness as the waves of the sea," our liberty and prosperity shall be perpetual.

It is, then, the trial question for the American churches and the American people, whether we will set ourselves, with all our hearts, and according to the means which God has given us, to save these lost millions whom God hath brought and is bringing among us. It is a question of our own welfare, of our own safety. We can not wrap the mantle of our selfishness around us, and care only for ourselves, without imminent peril. The spreading pestilence that devastates the wretched hovels of the poor, seldom spares the homes of wealth, and luxury, and splendor; nor can we and our children escape the moral pestilence which rankles around us on any other condition than that we put forth our earnest endeavors to purify

the places of our abode, and the land in which we dwell, from ignorance and superstition."

THE KU-KLUX AT WORK.

For obvious reasons we omit names in the fol lowing communication. It is from a private letter, written by an educated colored man to one of our superintendents in Alabama, and reached us through our Cincinnati office. May God deliver him and his people from the paw of the lion.

———, ALA., April 14, 1870.

Dear Sir—Our school is increasing in interest and numbers since we have been able to hold it in ———.

Now that a day school seems probable here the enemy is unfolding the character and intensity of his hate more and more. Our people in some instances are threatened and terrified, not daring to send their children to the S. School. Several have left their homes and all their spring's work on the plantations where they were, and have moved to ——— for safety. Others talk of coming. Bands of Ku Klux prowl like wolves through the county for prey, and every week brings us tidings of some fresh work of midnight villainy. But will not God deliver us from the paw of the lion and the bear. This place is threatened, and you may yet have to write my obituary. God only knows. I am now living by the moment. But I thank God, "the life I now live I live by the faith of the Son of God, who loved me and gave himself for me."

Yours in the lion's den.

Letters of Encouragement.

We are gratified that our schools make so favorable an impression on intelligent visitors, as the following letter indicates; and we are grateful to visitors who have the ability and the benevolence to leave such mementoes of their approbation.

HARTFORD, CONN., May 2, 1870.

Dear sir—I herewith enclose my check for three hundred dollars to pay for a piano ordered on my account for Stanton Institute, Jacksonville, Fla.

I visited this school a number of times while in that city, and am pleased to say that it is in most excellent condition, especially the higher classes under the charge of the Misses Williams, whose qualifications as teachers are rarely surpassed South or North.

Very truly yours,

DAVID CLARK.

Words of Cheer.

We cannot be discouraged when such words of sympathy come to us from men like the venerable Dr. Withington. The Freedmen, and those who work for them, are borne up to the throne of God, in many a closet, and around many a family altar, and in these prayers, and in the Hearer of them, lies our hope and our strength.

I was very anxious on hearing about the funds of your society. I hope that our churches are not weary in well-doing.

Oh, I wish I had money! How sad it is not to have money when such important demands are multiplying around us.

I know of no cause whose claims for help are so important as yours. It seems to me vain to enfranchise the blacks if we do not teach them; their blood will be on us. They had a vast influence in terminating the war. Sherman could not have marched through the South if the peasantry had been against us.

What can I do? None of the causes of benevolence lie so near my heart as yours. It is not a cause of benevolence; it is a claim of justice. But I can pray, and when words cease the groans which cannot be uttered remain.

I hope we shall all wake up to pay a debt which must be accounted for when divine justice holds her scales over the last tribunal.

BOOK NOTICE.

"THE FREEDMEN OF THE SOUTH."

We would call the attention of our readers to a book recently published by Mrs. L. W. Slaughter, (formerly Miss Linda Warfel, a teacher of the Missionary Association,) entitled "*The Freedmen of the South*," and containing a history of the various Mission Schools among the Freedmen. To teachers throughout the South, and others, who act as Agents in its sale, a liberal percentage will be allowed. Price $1,00. Address for particulars, Rev. E. M. Cravath, 176 Elm Street, Cincinnati, Ohio.

POETRY.

(For the Missionary.)

CONSECRATION.

BY C. G. BAYLOR.

Behold my bleeding heart oh! GOD,
An altar, reared in Faith to Thee!
Place on that altar cross or crown,—
What ere thou wilt, so let it be.

Mine but to know and do Thy will,
In life or death ordained, the same;
In joy or grief, to praise Thee still,
And grateful bless Thy Holy Name.

Take then dear JESUS, take this heart,
All sin-polluted though it be;
Oh! sanctify it with Thy love,
And make it worthy, LORD, of Thee.

May 9th, 1870.

CHILDREN'S DEPARTMENT.

—:o:—

WHAT PETER LOST.

PETER PITIFUL went where his mother had told him not to go, one holiday afternoon. On his return his mother said:

"Peter, you have lost something."

Peter looked blank. He felt his pockets. He thought over the number of treasures hidden in those hidden places for a boy's riches. But he missed nothing. No, not even a bit of whip cord. Then looking at his mother, he said:

"No mother, I haven't lost anything."

"Think!" replied his mother with a grave look.

Peter did think this time, and instead of fumbling in his pockets to find out his loss he looked into his *heart*.

"Yes, mother," said he, at last, "I have lost something. I have lost the HAPPY out of my heart."

Peter had hit the nail on the head this time. I am glad to add that he was very sorry for this great loss, and going to HIM, who loves and pities penitent children, he recovered his "HAPPY," and went on his way rejoicing.

Children, believe me, you had better lose all you have in the world than to let the HAPPY drop from your heart.—*S. S. Advocate.*

A REAL HERO.

A TOUCHING SCENE AT SEA.

A few weeks ago, on board an English steamer, a little ragged boy, aged nine years, was discovered on the fourth day of the voyage out from Liverpool to New York, and carried before the first mate, whose duty it was to deal with such cases.

When questioned as to his object in being stowed away, and who brought him on board, the boy, who had a beautiful sunny face, and eyes that looked like the very mirrors of truth, replied that his stepfather did it, because he could not afford to keep him, nor to pay his passage out to Halifax, where he had an aunt who was well off, and to whose house he was going.

The mate did not believe the story, in spite of the winning face and truthful accents of the boy. He had seen too much of stowaways to be easily deceived by them, he said; and it was his firm conviction that the boy had been brought on board, and provided with food by the sailors. The little fellow was very roughly handled in consequence.

Day by day he was questioned and re-questioned, but always with the same result. He did not know a sailor on board, and his father alone had secreted him, and given him the food which he ate.

At last the mate, wearied by the boy's persistence in the same story, and perhaps a little anxious to inculpate the sailors, seized him, one day, by the collar, and dragging him forward, told him that unless he told the truth in ten minutes from that time he would hang him from the yard-arm. He then made him sit down under it on the deck. All around him were the passengers and sailors of the midway watch, and in front of him stood the inexorable mate, with his chronometer in his hand, and the other officers of the ship by his side.

It was the finest sight, said our informant, that I ever beheld, to see the pale, proud, sorrowful face of that noble boy, his head erect, his beautiful eyes bright

through the tears that suffused them. When eight minutes had fled, the mate told him he had but two minutes to live, and advised him to speak the truth and save his life; but he replied, with the utmost simplicity and sincerity, by asking the mate if he might pray.

The mate said nothing, but nodded his head and turned as pale as a ghost, and shook with trembling, like a reed with the wind. All eyes turned on the brave and noble little fellow—this poor boy—whom society owned not, and whose own stepfather could not care for him—there he knelt with clasped hands, and eyes upturned to heaven, while he repeated audibly the Lord's prayer, and prayed the dear Lord Jesus to take him to heaven.

Our informant adds that there then occurred a scene as of Pentecost. Sobs broke from strong, hard hearts, as the mate sprang forward to the boy, and clasped him in his arms, and kissed him, and blessed him, and told him how sincerely he now believed his story, and how glad he was that he had been brave enough to face death and be willing to sacrifice his life for the truth of his word.

MONEY SMOKED AWAY.

A man fell and lamed his foot one day so that he could not walk. Having no money laid up "against a rainy day," he was obliged to look to charitable people for support during his sickness. A kind old gentleman called at his cottage, and was invited in by his wife.

"You smoke, I see," said the visitor, pointing to a black-looking pipe on the shelf.

"Yes, a little, sir. Only two cents' worth of tobacco every day, ever since I was out of my time."

The gentleman quietly asked his age, and then as quietly penciled out this poor pauper's tobacco bill. Having found the total, he asked:

"My friend, suppose you had put the two cents per day which you have spent on tobacco during your lifetime into the savings bank, how much would you have had there to draw upon in your present dis'ress?"

"Don't know, sir. Never thought of it, sir," grunted the lame man, who felt that the stranger was treading upon his 'sore toe.'"

"*Over five hundred dollars!*" replied the gentleman.

Five hundred dollars spent on smoke! Think of it, boys! Is it worth while to invest so much money in smoke?

Suppose you open a small account with a savings bank, instead of beginning to smoke or drink. Put as many pennies into the bank as you see other boys of your age putting into smoke and spending on whisky. Just try it, and when the silly fellows who fall into the tobacco trap and the whisky barrel are paupers, you will have hundreds of dollars in the bank. Better still, you will have saved health, reputation and character.—*S. S. Advocate.*

GRAMMAR VERSUS FACT.

Rev. Edward Anderson while visiting our schools in 1867, encountered this amusing specimen of parsing:

A boy was called upon to parse "Adam," and said it was "first person." "Third person," said the teacher. "I don thought he was first person; allus tole me he was," was his brilliant answer.

RECEIPTS

FOR APRIL, 1870.

MAINE, $285.28.

Auburn. J. C. Haskell	$1 00
Bangor. Dea. John Holyoke $20.20, First Cong. Ch. $9.23, and Sab. Sch. $7.57, to const. Mrs. Clarissa Gregg, L. M.	37 00
Bethel. Second Cong. Ch.	18 00
Blanchard. D. Blanchard $5., Dea. J.C. B. Packard $2., Others $1.	8 00
Dennysville. Cong. Ch. $60., Sab. Sch. $10	70 00
Falmouth. First Cong. Ch. $13., R. Merrill $10., ack. in May number incorrectly from Mass.	
Farmington. Joshua Bullen	20 00
Fayette. Mrs. E. Folsom	1 00
Hallowell. Simon Page, b. of C.	
Kennebunk. Mrs. N. S. B.	1 00
Litchfield Corners. Cong. Ch. bal. to const. Mrs. Sarah S. Earl L. M.	16 00
New Gloucester. Giles Shurtleff	5 00
Portland. "A Friend"	2 00
Riverside. E. L.	1 00
South Bridgton. Cong. Ch.	21 00
West Auburn. First Cong. Sab. Sch.	25 00
Yarmouth. First Cong. Ch. bal. to const. Gustavus Storer and Charles Humphrey L. M's.	59 28

NEW HAMPSHIRE, $640.24.

Bristol. Coll. by C. Cass	4 15
Derry. First Cong. Ch to const. Miss Josephine B. Atkinson L. M.	31 15
Francestown. Cong. Ch.	96 94
Keene. Estate of Samuel Griffin, by S.G. Griffin, Ex. $500, less Gov. tax.	470 00
Lyme. Cong. Ch. bal. to const. Marshall D. Baxter L. M.	10 00
Mason. A. Wright	1 00
Nelson. Rev. Chas. Willey	5 00
Stratham. Cong. Sab. Sch.	20 00
Wakefield. Rev. N. Barker and wife $2., Rev. D. D. Tappan, b. of C.	2 00

VERMONT, $1,256.22.

Arlington. Mrs. C. A. Douglass, b. of C.	
Burlington. White St. Cong. Sab. Sch. 2 b. of C.	
Clarendon. Cong. Ch. $35.10 to const. Mrs.	

LAURA C. HERRICK L. M., Cong. Sab. Sch. $5.10, J. N. P. 50c..... 40 70
Ferrisburgh. Miss E. Bragg 2 b. of Hats.
Grafton. Mrs. S. Pettingill $5., Mrs. E. B. Barrett $2., Mrs. S. D. $1..... 8 00
Hartford. "A Friend" $1., "A Friend" $1. 2 00
McIndoes Falls. Mrs. S. Barker, b. of C..
Middlebury. Mrs. D. T. Robinson $10., Ladies of Cong. Ch. b. of C..... 10 00
New Haven. Cong. Ch..... 25 00
Norwich. Cong. Ch..... 32 00
Putney. Cong. Ch..... 12 00
Rutland. Freedmen's Soc., b. of C.....
Saint Albans. Hon. Lawrence Brainerd (300 of which *for a Teacher*)..... 1000 00
Thetford. Cong. Ch. $28., John Lord $10. 38 00
Wallingford. Cong. Ch..... 36 02
Westminster. East Cong. Ch. $19., C. E. White $1.50..... 20 50
Windham Co. "A Friend," to const. Nelson W. Goddard L. M..... 32 00

MASSACHUSETTS, $5,181.86.

Abington. First Cong. Ch. $65., Rev. F. R. Abbe $25..... 90 00
Amherst. Second Cong. Ch. S. S..... 9 00
Andover. Free Cong. Ch. $137.24, Ladies' Char. Soc. of Free Ch. $35., West Parish Cong. Ch. $128 95 and Sab. Sch. $20..... 321 19
Ashby. Cong. Ch. S. S..... 10 00
Berkley. J. H. M..... 1 00
Beverly. Nehemiah S. Heron..... 4 00
Brimfield. Cong. Sab. Sch..... 20 00
Boston. Rev. Chas. Cleveland $10., Miss R. Reed $5., H. C. K. 50c., H. L. Sanderson, 4 b. of C., Mrs. Sallie Perry, Books. 15 50
Cambridgeport. Mrs. Emma P. Kendrick 5 00
Campello. Cong. Ch..... 47 70
Centreville. Ladies' Sew. Circle..... 15 30
Charlestown. H. E. Hopkins, Books.....
Chelsea. Winnisimmit Cong. Ch..... 106 00
Dracut. Miss A. Harris..... 2 00
East Bridgewater. Union Cong. Ch., to const. REV. J. K. ALDRICH L. M..... 32 76
East Douglas. Cong. Ch. $109.36, to const. DEACON DEXTER WHIPPLE, MRS. EDWIN HEATH & MRS. LYMAN PARSONS L. M's, Mrs. C. R. 60c..... 109 96
East Hampton. Payson Sab. Sch..... 50 00
East Somerville. Cong. Sab. Sch., *for a Teacher*..... 300 00
Falmouth. First Cong. Ch. in May number should read $41.35 instead of $54.35
Florence. Florence Ch..... 75 00
Framingham. Hollis Evang. Ch..... 45 71
Grantville. Cong. Ch..... 22 00
Groton. Union Cong. Ch. $46.50, Elizabeth Farnsworth $20..... 66 50
Hadley. First Cong. Sab. Sch..... 20 00
Hanover. Second Cong. Ch..... 36 95
Hanson. Cong. Ch. $13.15, Rev. B. Southworth and wife $5..... 18 15
Hinsdale. Cong. Ch..... 117 00
Hopkinton. Cong. Ch. $63.88, Mrs. A. H. Merrill $2..... 65 88
Hyde Park. "A Friend" $1.20, Mrs. Weld b. of C..... 1 20
Lawrence, Lawrence St. Cong. Ch..... 5 00
Marshfield. First Cong. Ch..... 25 65
Milton. Henry G. Durrell..... 50 00
Montague. Cong. Ch. $27.01, C. H. LEARNED $20. bal. to const. himself L. M..... 47 01
Needham. Mrs. Rebecca Bullen..... 10 00
Newbury. First Cong. Ch..... 8 25
Newburyport. Freedmen's Aid Soc., *for a Teacher* $165., T. C. Tyler $4. and cask of C..... 169 00
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North Brookfield. Coll. First Ch..... 20 00
North Bridgewater. Ruth C. Gurney, b. of C.....
Northampton. First Cong. Ch. $787. and Sab. Sch. $90..... 877 00
North Carver. Cong. Ch..... 8 15
Peabody. South Cong. Sab. Sch..... 50 00
Plympton. "A Friend"..... 5 00
Princeton. Cong. Ch. $21., J. B. Fay $1.. 22 00
Reading. Bethesda Ch..... 135 21
Royalston. First Cong. Sab. Sch..... 40 00
Salem. George Driver..... 10 00
Salisbury. Union Evang. Ch..... 17 00
Sandwich. H. H. Nye..... 2 00
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Shutesbury. Mrs. B. Winter $5., Cong. Ch. $4.30, Rev. W. K. V. $1..... 10 30
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Watertown. Mrs. H. A. Woodworth, b. of C., ——— b. of C.....
Wayland. Cong. Sab. Sch..... 8 54
Wellesley. Cong. Ch. $60.51, and b. of C. ($30. of which to const. MRS. HENRY P. VARNEY L. M.)..... 60 51
West Acton. Mrs. Hayward, b. of C.....
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Woburn. B. of C.....
Worcester. Central Cong. Ch. $113.66, Central Cong. Sab. Sch. $30. to const. PROF. CHARLES O. THOMPSON L. M., First Cong. Ch. $85.33, W. Richmond $75., Mrs. Mary E. Gough $3. and b. of C., S. S. Class, by A. B. Knox, $2..... 308 99
Worthington. "Claytie & Earle" $12.50., "S. C. P." $2.50..... 15 00
———. "Anonymous"..... 1500 00
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Bolton. Cong. Ch..... 8 25
Bristol. O. C..... 50
Colinsville. Mrs. Laura A. Goodwin $2. and b. and half b. of C..... 2 00
Cromwell. Deacon John Stevens $30., to const. MRS. F. A. STEVENS L. M., MRS. SARAH E. WATERS $30. to const. herself L. M. Dea. Geo. H. Butler $10.50., Dr. Ira Hutchinson $10., L. Butler, Mrs. Maria White, Rev. T. M. Miles, Elisha Stevens, R. B. Savage and F. I. Forbes $5. each, Wm. M. Noble $3., Others $36.50, to const. DR. IRA HUTCHINSON and REV. T. M. MILES L. M's..... 150 00
East Hampton. Ladies' Benev. Soc. b. of C. val. $35.....
Farmers Village. Miss C. C. Buell..... 5 00
Greenville. Cong. Sab. Sch..... 37 50
Greenwich. Second Cong. Ch..... 82 04
Hartford. Mrs. E. M. Burden..... 10 00
Harwinton. Geo. W. Catlin..... 10 00
Hebron. First Cong. Ch. Sab. Sch..... 4 50
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Middletown. South Cong. Ch..... 32 00
New Haven. G. Johnson $10., Miss Lucy Starr $10..... 20 00
North Branford. Cong. Ch..... 35 00
North Canaan. Cong. Ch..... 27 50
Northfield. John Catlin..... 5 00
North Haven. "A Friend"..... 50
Norwich. Broadway S. S. *for Scholarship Atlanta University*..... 50 00
Plainville. Cong. Ch. to const. H. W. HAMLIN, MRS. F. L. BOTSFORD, MRS. H. JOHNSON and H. GOODALE L. M's..... 128 00
Plantsville. Cong. Sab. Sch..... 38 37
Preston City. "Friends," by Mrs. H. P. Wilcox, b. of C.....

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Sandy Hook. Abner Beers, *for Berea College*..... 200 00
Sherman. Cong. Ch..... 10 80
Terryville ESTATE of Jason Skinner $600, by Milo Blakesley, Ex., Mrs. R. F. $1... 601 00
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Hagaman's Mills. "A Friend"..... 70 00
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Spencerport. S. Van Nest..... 5 00
Steuben. Welsh Cong. Ch..... 5 00
Syracuse. Mrs. C. C. Clarke $6., Mr. Siddall $3., Mrs. R. Rogers, for *Chinese M.* $2 11 00
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Wyoming. WM. DURFEE, to const. himself L. M..... 30 00
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Geneseo. Cong. Ch. addl..... 34 97
Jefferson. First Cong. Ch. addl..... 14 00
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Lena. Presb. S. S..... 5 00
Newark. Cong. Sab. Sch..... 6 20
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Princeville. Emira Jones..... 10 00
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Dowagiac. H. Selleck..... 1 50
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Brandon. Cong. Ch. in part..... 1 00
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Milwaukee. Spring St. Cong. Ch. addl... 5 00
Racine. Cong. Ch..... 24 69
Reed's Corners. Cong. and M. E. Ch. in part..... 9 75
Somers. Presb. Ch..... 66 75
Spring Vale. Cong. Ch..... 6 75

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Wittenberg. Cong. Sab. Sch..... 9 50

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Portland. First Cong. Ch..... 5 50

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Total.....$20,906.56

W. E. WHITING,
Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

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* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

THE AMERICAN MISSIONARY

MAGAZINE.

This Magazine will be sent, gratuitously, to the Missionaries of the Association; and—if they shall request—to Life Members; to all clergymen who take up collections for the Association, or present its claim to their people, through the Monthly Concert, or otherwise; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

THE WANTS OF THE ASSOCIATION.

1. MONEY, to sustain our Schools and Missions.

2. CLOTHING, of all kinds, for the suffering Freedmen.

3. BOOKS and Stationery for Schools, *interesting* books for reading in families just learning to use them.

4. SUPPLIES for Teachers' Homes. *The boarding of our Teachers* is the heaviest item in supporting our Schools at the South. Any article of food in use in your home—flour, vegetables, dried fruits, pickles of any kind, hams, smoked or salt meat —will be most useful.

SPECIAL DIRECTIONS FOR PACKAGES.

Boxes for Freedmen frequently come to the Rooms, to whose origin our only clue is the railroad or steamboat freight bill. Thus our desire to make proper acknowledgment to the donor is defeated. We wish to keep open the line of communication from those who give to those who receive. To secure this the boxes must be *identified* at the Rooms and in the field. We therefore again earnestly call the attention of friends to the following requests:

1. *Under the lid* of each box, put a list of the articles, and an envelope directed *to your post-office.*

2. Mark the box plainly to us; and somewhere on it put the *name of the town from which it comes.*

3. Notify us promptly of the shipment—when and by *what* line—and send duplicate list of contents *in letter*, to the office.

Our friends by taking the additional labor to follow exactly these directions, will add greatly to the convenience of our agents at the office, and secure for the donors, in nearly every instance, a letter direct from the teacher who distributed their gifts to the poor.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW:

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BOSTON . . . Rev. C. L. Woodworth, 5 Pemberton Square—Room 22.

CINCINNATI . Rev. E. M. Cravath, 176 Elm St.

CHICAGO . . . S. N. Clark, 38 Lombard Block.

LEGACIES.

THE AMERICAN MISSIONARY ASSOCIATION is incorporated by special act of the Legislature of the State of New York. It is therefore earnestly requested of those who design to benefit the Association by giving it a place in their last Will and Testament, that they would use the following

FORM OF A BEQUEST

"I BEQUEATH to my executor (or executors) the sum of —— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.